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"YOU CREATIONISTS

*Have a **Blind** Faith!"*



Out-of-Body Experiences

NEW DVD on Islam

Successful A.P. Camp

What About "Out-of-Body Experiences"

Dave Miller, Ph.D.



AS American civilization has been detached from its Christian moorings, a host of offbeat, confused, and superstitious ideas have infiltrated society. Especially with the resurgence of the occult in the last 50 years and Hollywood's efforts to create credibility for "ghosts," exorcism, and astrology, more Americans than ever before have come to believe in such hocus-pocus. One result has been the widespread belief in "out-of-body experiences." Even among otherwise straight thinking Christians, many have come to believe that a person can "die," as evidenced by "flatlining," that his or her spirit momentarily leaves the body, and then returns to the body, enabling the person to regain consciousness and live to tell about the experience. Stories often include reports of tunnels with bright light at the end, feelings of warmth and reassurance, a sense of hovering above and looking down upon the operating room personnel, etc. Are such experiences proofs that individuals are, in fact, dying and exiting their bodies, and then returning again?

A brief perusal of the history of medical science reveals that, at one time, conventional wisdom held that a person was dead when breathing ceased. It was thought that the "breath of life" had departed from the individual, leaving him "dead." As medical science advanced, it was determined that

a person's heart could still be beating though the person had stopped breathing. He had not actually died, and hence, "mouth-to-mouth" resuscitation enabled a person to start breathing again. At that point of medical understanding, it was thought that when the heart stopped beating (determined by placing one's ear to the chest of the person), the individual had died. However, with additional advancements and understanding, it was determined that it was possible to restart the heart, through cardiovascular resuscitation, compressions of the chest cavity, injection of powerful drugs directly into the heart, massaging the heart directly, and eventually defibrillation, in which an electrical shock is delivered to the heart with a defibrillator. The current definition of "dead" is associated more with the cessation of brain activity. A typical definition of "flatline" is "to die or be so near death that the display of one's vital signs on medical monitoring equipment shows a flat line rather than peaks and troughs" (Farlex, n.d.). "Flatlining" can refer either to heart or brain activity or both, depending on who is using the term.

Does the inerrant Word of God have any insight into this question? Yes, it does. The Bible teaches that God places within each prenatal person at conception a spirit that makes each individual a unique personality that

will survive physical death, living on immortally throughout eternity (Zechariah 12:1). At death, the spirit separates from the body and exists in a conscious condition in the spirit realm (1 Samuel 28:15; Luke 16:19-31). James 2:26 provides a precise, technical definition of death: "[F]or as the body without the spirit is dead...." In other words, the separation of one's spirit from one's body results in physical death, i.e., the death of the body, not the spirit. Thus the Bible defines physical "death" as **separation**—not "extinction" or "annihilation" (Thayer, 1901, p. 282; Vine, 1940, p. 276). Once the spirit of a person exits the body, he or she is "dead" (Genesis 35:18; 1 Kings 17:21-22). Science will undoubtedly never develop a test for ascertaining when the spirit exits the body. After all, "a spirit does not have flesh and bones" (Luke 24:39).

In order for a person's dead body to come to life again, the spirit would have to reenter it. The term that the Bible uses to refer to such an occurrence is "resurrection." The only way resurrection can occur is by means of supernatural intervention by an individual who possesses authority and power from God to miraculously cause the spirit to return to the body. Instances of deceased people in Bible history whose spirits returned to their dead bodies include the following:

1. When the widow of Zarephath's son became sick and died, the prophet Elijah asked God to "let this child's soul come back to him" (1 Kings 17:21). God granted the request and the child's soul returned to his body.
2. Elisha restored the life of a Shunammite woman's son who had died after complaining of severe head pain—perhaps a brain hemorrhage (2 Kings 4).
3. When Lazarus died, his body was in an advanced state of decay by the time Jesus arrived on the scene four days later to raise him from

the dead. He brought back Lazarus' spirit into his body with the words, "Lazarus, come forth!" (John 11:43).

4. Among the supernatural events that accompanied the death of Christ on the cross, "the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many" (Matthew 27:51-53). Only God could have brought the spirits of these individuals back from the hades realm and reinserted them into their buried bodies.

5. When Tabitha/Dorcas became sick and died in the town of Joppa, her body was washed and laid in an upper room. The apostle Peter was in Lydda at the time, so urgent word was sent to him to come to Joppa. Clearing the room of the mourners upon his arrival, he "knelt down and prayed. And turning to the body he said, 'Tabitha, arise.' And she opened her eyes, and when she saw Peter she sat up" (Acts 9:40).

Such occurrences were rare, and always meant that the resurrected individual later died again (Jesus excepted—Acts 13:34; Romans 6:9; cf. Enoch [Genesis 5:24; Hebrews 11:5] and Elijah [2 Kings 2:11] who never died). **In every case, a miracle was necessary to restore the separated spirit of the individual to the body.** Miracles served a very specific purpose in Bible times—a purpose no longer needed (Miller, 2003). Since God has chosen not to work miracles today (1 Corinthians 13:8-11; Ephesians 4:8-13), and no resurrections will occur until the general resurrection (John 5:25-29; Luke 14:14; 1 Corinthians 15:12ff.), there is no such thing as an "out-of-body experience."

But then how does one account for the numerous reports of tunnels, lights, and feelings of warmth? The mind is an incredible, divinely designed wonder capable of far more than we know or comprehend. When anesthesia is applied to the respiratory system and bloodstream in order to prevent awareness of pain, causing a patient to become unconscious, the parts of the body that perceive (i.e., seeing, hearing, etc.) continue to function. The mind is still hearing what is being said in the operating room, whether or not the person is able later to recall the conversation. Temperature and other bodily sensors are still operative. Additionally, the mind's ability to dream realistic dreams is surely a factor to consider. These and other features of the mind and body adequately account for the unsubstantiated allegations of "out-of-body experiences."

One final thought: if "near death" and "out-of-body" experiences are authentic, where are the comparable reports of those who encounter the scorching, threatening fires of hell or hades (cf. Luke 16:23ff.)? Where are the accounts of individuals being warned to correct their behavior and live godly lives—as Paul admonished

Titus: "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (Titus 2:11-12)? For those acquainted with the stabilizing influence of the Bible, all such experiences are meaningless and provide no assistance for ascertaining the meaning and purpose of life—in view of eternity.

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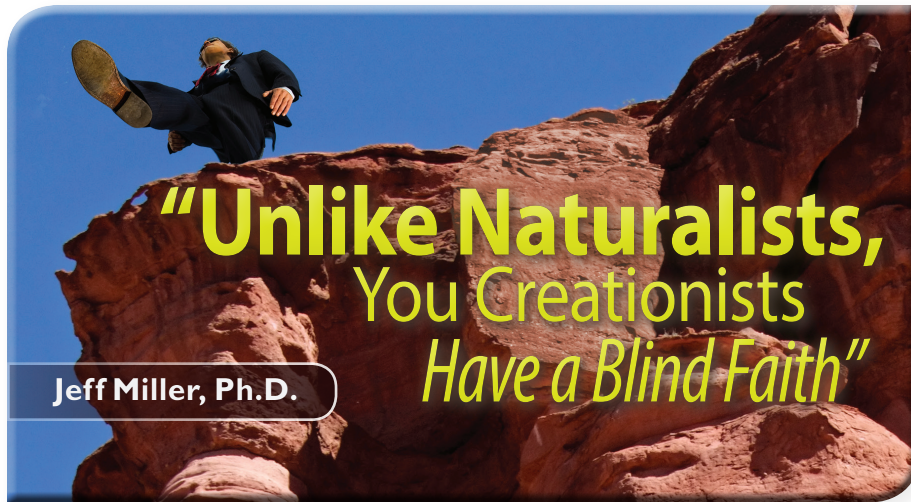
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“Unlike Naturalists, You Creationists Have a Blind Faith”

Jeff Miller, Ph.D.

WE openly grant that the accusation represented by the title of this article is true, at least for many individuals today. But not for all.

“BLIND FAITH”—MANY HAVE IT

What is “blind faith”? What is meant by the accusation? The idea behind “blind faith” is that a person chooses to believe in something or someone (namely, God) without any supporting evidence. The portrait painted in our minds is that of a person who puts on a blindfold and steps up to a ledge. He cannot see what is beyond the ledge. He has no idea how far down the drop is—whether or not he will plummet to his death, break his legs, or simply fall down. He has no idea if there is water, a trampoline, or rocks at the bottom. He simply decides to believe that he will not die if he jumps off—that he will be safe. He has no evidence, only pure, baseless “faith.” So, he takes a “leap of faith.” Question: who in their right mind would do such a thing? Whoever has such a faith truly is naïve, an extremely emotionally, rather than rationally, charged individual, and possibly is in need of counseling,

or has an agenda for having such a belief system.

Sadly many people have such a “faith.” Many people call themselves Christians, and claim to believe in the Bible, but clearly have not read it. They have a “blind faith” which, according to the Law of Rationality (Ruby, 1960, pp. 130-131), is irrational. Their belief in God is not based on the evidence, but is a blind leap into the dark **without it**. Philosophers call this phenomenon “fideism” (Popkin, 1967, 3:201-202). However, the biblical portrait of faith (Greek, *pistis*—translated equally as faith, belief, trust, or having confidence in; Arndt, et al., 1979, pp. 661-664) is not what some in Christendom have defined it to be nor what Hollywood has portrayed it to be. It is not “believing when common sense tells you not to,” as the 1947 movie, *Miracle on 34th Street* suggested (Seaton). It is not a “leap of faith” like Dr. Jones’ actions in *Indiana Jones and the Last Crusade* (Spielberg, 1989). The Bible does not advocate a “Feel, don’t think” mentality, like that encouraged by Qui-Gon Jinn in *Star Wars* (Lucas, 1999). Biblical faith is based on evidence (Hebrews 11:1). It is trust—comparable to the trust

one has in a parent or friend—that is based on proof. We trust someone when he has proven himself to be trustworthy. When one listens to or reads revelation from God’s Word (i.e., what Bible believers call “special revelation”) and the information therein proves to be true, one develops faith in God (Romans 10:17). When one examines the evidence from the created order (i.e., what Bible believers call “general revelation”), and it points to the existence of a supernatural Being as Creator—rather than blind, random, accidental change over time—we learn to trust God based on that evidence.

In short: The biblical model of faith requires **evidence**. According to the biblical model, the truth of God can be **known**—not felt or accepted without proof—and it will set men free (John 8:32). Sincere truth seekers examine what they have been told and investigate its veracity by pondering the evidence, as did the “fair-minded” Bereans of Acts 17:11, before becoming Christians. In fact, God (through Paul in 1 Thessalonians 5:21) tells the creationist that he is **expected** to prove or test something before believing it—only accepting what has been proven right or good. Do such passages give the impression that the Bible advocates a blind, evidence-less faith?

Sadly, evidence-based faith is not the faith of many within Christendom. But “don’t throw the baby out with the bathwater.” Many of us base our view **squarely on the evidence**—such as the evidence presented below. [NOTE: See Miller, 2003a for more on the topic of “blind faith” and the Bible. Also, Miller, 2003b.]

(cont. on p. 81)

2013 A.P. CHRISTIAN CAMP REPORT

For five nights and parts of six days, 225 individuals from 36 different churches in nine different states and one foreign country gathered together in Oakman, Alabama at Indian Creek Youth Camp for Apologetics Press' third annual Christian Evidences Camp. In previous years our themes included "The Existence of God" (2011) and "The Reliability of the Bible" (2012). This year we focused on "Creation and Evolution." We had five nightly lectures by five different A.P. speakers. Campers attended two classes each morning taught by a number of different teachers. A.P. staff members taught the 7th-12th grade classes. Several preachers and youth directors, who are

close friends and supporters of A.P., taught the 5th-6th grade classes, while Rhonda and Sandy Thompson taught all campers 4th grade and younger.

Young people in the 21st century desperately need to be exposed to sound, logical, biblically accurate information in their continual battle against atheistic evolution. A.P. campers learned the truth about many

things that are extremely relevant to the creation/evolution debate. Some of the main topics covered throughout the week included: (1) Natural Selection and Mutations, (2) Science and the Age of the Earth, (3) The Bible and the Age of the Earth, (4) Spontaneous Generation, (5) Vestigial Organs, (6) Homology, (7) Alleged Human Evolution, (8) Dinosaurs, and (9) Wonders of God's Creation.

In addition to the classes, lectures, devotionals, and singings that campers participated in during the week, they were also treated to many other enjoyable experiences.



Although spiritual nourishment is paramount, you can't have a camp without a lot of physical nourishment—and every year some of the best cooks in the south volunteer to prepare 14 of the tastiest camp meals you've ever eaten.

For two hours every afternoon, campers had the freedom to play a variety of sports (including ultimate frisbee, soccer, basketball, ping pong, and the ever-popular coneball), to visit the craft hut, or simply to sit in the shade and enjoy visiting with other campers.

- After a hot afternoon, campers could choose to relax and canoe at the creek or head to the pool for a refreshing 45-minute swim. (Boys and girls swim separately.)
- Evening activities included game-time at the gym and friendly competitions between cabins (e.g., tug of war) on the athletic fields.

Overall, it was a great week of camp—perhaps the best A.P. camp yet. Many exceptional young people attended from all over the south. We had a fantastic volunteer staff of faithful Christians who knew how to lead children effectively, while also having a lot of fun. Last, but certainly not least, two young ladies committed their lives to Jesus at camp this year, being immersed into Christ for the forgiveness of their sins (Mark 16:16; Acts 2:38).

The 2014 Christian Evidences camp has been tentatively set for June 8-13. Registration will likely open in February. Check our Web site for additional details after the first of the year.





Islam is the second largest religion in the world—and swiftly closing the gap with Christianity. The largest Muslim nation in the world is not even in the Middle East.

Islam is making extensive encroachments into American life. Over 1,200 mosques dot the American landscape from California to New York—over half of which have been founded in the last three to four decades, with more being built every day. Politicians now freely include Muslims in their allusions to the social fabric of the nation. Headway is even being made to include the teaching of Islam in the public schools.



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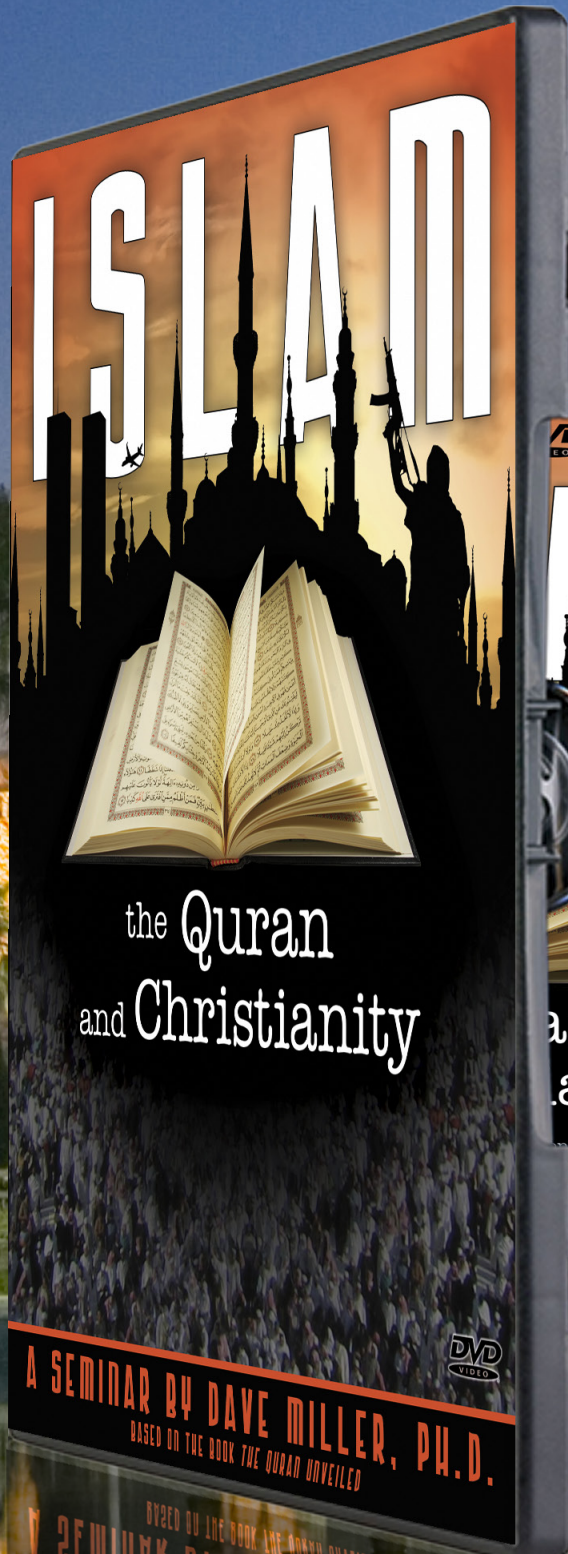
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- Does the Quran encourage violence?
- What did America's Founders say about Islam?
- What should Christians do?

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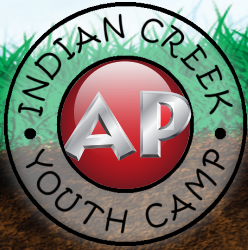
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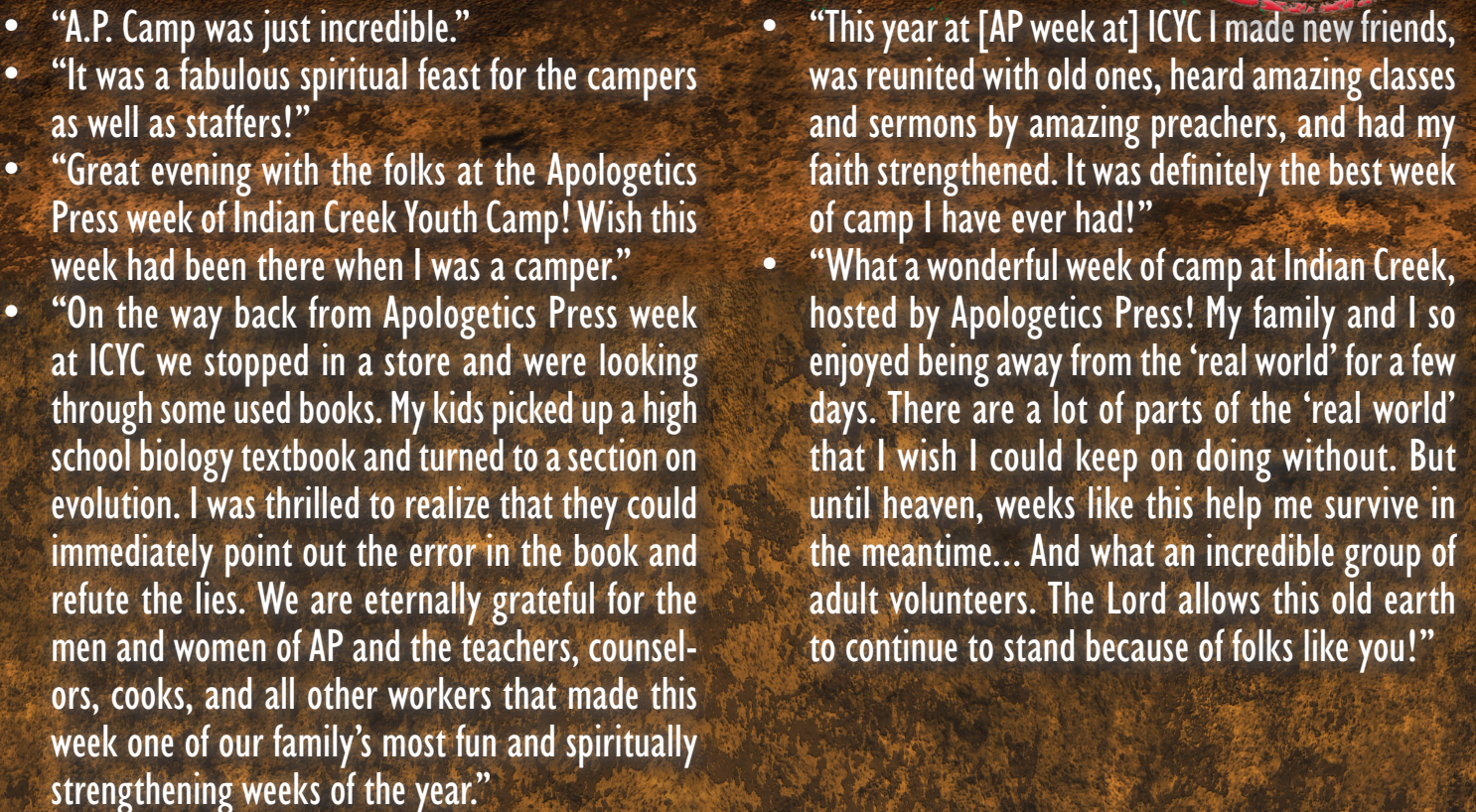
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FEEDBACK FROM CAMP:

- 
- “A.P. Camp was just incredible.”
 - “It was a fabulous spiritual feast for the campers as well as staffers!”
 - “Great evening with the folks at the Apologetics Press week of Indian Creek Youth Camp! Wish this week had been there when I was a camper.”
 - “On the way back from Apologetics Press week at ICYC we stopped in a store and were looking through some used books. My kids picked up a high school biology textbook and turned to a section on evolution. I was thrilled to realize that they could immediately point out the error in the book and refute the lies. We are eternally grateful for the men and women of AP and the teachers, counselors, cooks, and all other workers that made this week one of our family’s most fun and spiritually strengthening weeks of the year.”
 - “This year at [AP week at] ICYC I made new friends, was reunited with old ones, heard amazing classes and sermons by amazing preachers, and had my faith strengthened. It was definitely the best week of camp I have ever had!”
 - “What a wonderful week of camp at Indian Creek, hosted by Apologetics Press! My family and I so enjoyed being away from the ‘real world’ for a few days. There are a lot of parts of the ‘real world’ that I wish I could keep on doing without. But until heaven, weeks like this help me survive in the meantime... And what an incredible group of adult volunteers. The Lord allows this old earth to continue to stand because of folks like you!”

BUT WE DON'T

In order for a belief to not be “blind” or irrational, it needs supporting evidence. While the creationist does not claim to hold direct, observable evidence of God, since we cannot taste, touch, see, hear, or smell Him, the indirect evidence—a legitimate source of scientific evidence—is overwhelming. What supporting evidence do creationists put forth? A thorough treatment of this subject is outside the scope of this article, but hundreds of articles and books deal eloquently and credibly with the subject. [NOTE: See www.apologeticpress.org for a library of said material.]

In short, the creationist argues, among other things, that:

1. The available evidence contradicts the atheistic model (cf. Miller, 2012b; Miller, 2013c), which logically leaves theism—the Creation model;
2. The fundamental evidence that contradicts the naturalistic model, supports the contentions of the creation model, which never contradicts the scientific evidence;
3. The existence and teachings of the laws of science demand a non-material, uncaused Cause for the Universe;
4. There are numerous natural evidences in the Universe that exhibit the characteristics of intent, purpose, and complexity, which indicate a Mind behind them. Such attributes testify to the presence of intelligent **design**, which implies a **Designer**;
5. Objective morality exists, which implies a higher Law that transcends mankind, which in turn demands a supernatural Author;
6. A Book exists that contains certain characteristics that can only be explainable if it is what it says it is—the Word of the Creator.

These proofs, and many others, provide evidence that demands an explanation and cannot be satiated by naturalistic theories. Only supernatural Creation provides an answer in keeping with the evidence. The Creation model can hardly be deemed unscientific. Its legitimate followers cannot be brushed aside as “blind” believers. Such sweeping accusations are unfair and betray a prejudiced, stereotypical mindset, to say nothing of the fact that such accusations fall victim to the *ad hominem* logical fallacy (“Fallacies,” 2012).

ACTUALLY, EVOLUTIONISTS DO

In truth, Creation is the reasonable choice—the one not beholden to evidence-less leaps of faith. It is not contingent on the baseless, mythical claim that aliens exist and initiated life on Earth (cf. Miller, 2013a); that abiogenesis—like magic from a fictional novel—is somehow possible (cf. Miller, 2012b); that non-humans give birth to humans, as they do in the tabloids (cf. Flew and Warren, 1977, pp. 25,45,65); or the fanciful idea that Universes spontaneously pop into existence (cf. Miller, 2013c). Indeed, atheistic evolution is simply well-packaged superstition. Creation is the option in keeping with reason and the evidence.

While some who call themselves “Christians,” do, indeed, have an unscriptural, blind faith, in truth, the same can be said of the evolutionary community—and more so. Why? (1) Because unlike evolution, the evidence does not contradict Creation but supports it, even though some have accepted Creation without that evidence; (2) because not **all** creationists hold to a blind faith. Some examine the evidence

and draw the reasonable conclusion that a Creator exists. However, **all naturalists must** have a blind, evidence-less faith, since atheistic evolution is based on certain baseless, unprovable assumptions, including abiogenesis, naturalism, spontaneous generation or the eternality of matter, etc. (cf. Miller, 2013b and Kerkut, 1960 for other key, baseless evolutionary assumptions). Belief in those assumptions is purely **blind**. They (1) are not supported by the evidence, which classifies evolution as irrational; (2) actually contradict the evidence; and (3) even show the naturalist to be engaged in self-contradiction, which he blindly ignores when confronted with the evidence of his contradictions (cf. Miller, 2012a). It seems clear that it is the evolutionist—not the creationist—who holds to a blind faith.

“Evolution is simply well-packaged superstition.”

Consider the following timeless quotes from various prominent evolutionists concerning the character of the naturalist’s faith:

- Robert Jastrow, evolutionary astronomer and founder and former director of the Goddard Institute for Space Studies at NASA: “At present, science has no satisfactory answer to the question of the origin of life on the earth. Perhaps the appearance of life on the earth is a **miracle**. Scientists [i.e., naturalists—JM] are reluctant to accept that view, but their choices are limited; either life was created on the earth by the will of a being outside the grasp of scientific understanding, or it

evolved on our planet spontaneously, through chemical reactions occurring in nonliving matter lying on the surface of the planet. The first theory places the question of the origin of life beyond the reach of scientific inquiry. It is a statement of faith in the power of a Supreme Being not subject to the laws of science. The second theory is also **an act of faith**. The act of faith consists in **assuming** that the scientific view of the origin of life is correct, **without having concrete evidence to support that belief**" (1977, pp. 62-63, emp. added).

- John Sullivan, once a popular evolutionary science writer: "The hypothesis that life has developed from inorganic matter is, at present, still an **article of faith**" (1933, p. 95, emp. added).
- Richard Lewontin, evolutionary geneticist of Harvard University: "Our willingness to accept scientific claims **against common sense** is the key to an understanding of the real struggle between science and the supernatural. We take the side of science **in spite** of the **patent absurdity** of some of its constructs..., **in spite** of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, **a commitment to naturalism**. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that **we are forced by our a priori adherence to material causes** to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, **that materialism is**

absolute, for we cannot allow a Divine Foot in the door" (1997, p. 31, 2nd and 4th emp. in orig.).

- G.A. Kerkut, British evolutionary physiologist: Spontaneous generation is "**a matter of faith** on the part of the biologist.... The evidence for what did happen is **not available**" (1960, p. 150, emp. added).
- Loren Eiseley, evolutionary anthropologist of the University of Pennsylvania: "With the failure of these many efforts, science was left in the somewhat embarrassing position of having to postulate theories of living origins **which it could not demonstrate**. After having chided the theologian for his reliance on myth and **miracle**, science found itself in the unenviable position of having to **create a mythology of its own**: namely, the **assumption** that what, after long effort, could not be proved to take place today, had, in truth, taken place in the primeval past" (1957, pp. 201-202, emp. added).
- Robert Hazen, evolutionary geologist who received his doctoral degree in Earth Science from Harvard University, a research scientist at the Carnegie Institution of Washington's Geophysical Laboratory, and a professor of Earth Science at George Mason University: "I make an **assumption** that life emerged from basic raw materials through a sequence of events that was completely consistent with the natural laws of chemistry and physics. Even with this scientific approach, there is a possibility that we'll never know—in fact, that we can't ever know. It is possible that life emerged by an almost infinitely improbable sequence of difficult chemical reactions. If life is the result of an infinitely improbable succession of

chemical steps, then any scientific attempt to understand life's origin is **doomed to failure**; such a succession **could not be duplicated** in a program of lab experiments. If the origin of life was an infinitely improbable accident, then there's absolutely **nothing** you or I or anyone else could do to figure out how it happened. I must tell you, that's a depressing thought to someone like me who has devoted a decade to understanding the origin of life" (2005, emp. added).

- Fred Hoyle, distinguished atheistic British astronomer, and Chandra Wickramasinghe, professor of astronomy and applied mathematics at University College, Cardiff, Wales: "It is doubtful that anything like the conditions which were simulated in the laboratory existed at all on a primitive Earth, or occurred for long enough times and over sufficiently extended regions of the Earth's surface to produce large enough local concentrations of the biochemicals required for the start of life. In accepting the 'primeval soup theory' of the origin of life, scientists have replaced **religious mysteries** which shrouded this question with **equally mysterious scientific dogmas**. The implied scientific dogmas are **just as inaccessible** to the empirical approach" (1978, p. 26, emp. added).

If these quotes from eminent evolutionists do not prove that naturalistic evolution is a religious faith, and a **blind** one at that, what would? It's no wonder that the late Colin Patterson, senior paleontologist at the British Museum of Natural History in London, said about evolution, "One morning I woke up and something had happened in the night, and it struck me that I had been working on this stuff for twenty years and there

was not one thing I **knew** about it. That's quite a shock to learn that one can be misled so long. Either there was something wrong with me, or there was something wrong with evolutionary theory" (1981, emp. added). These quotes simply do not characterize true Christianity or the true Creation model—but they **do** characterize evolution.

Thus, it seems that the rank and file evolutionist's self-incriminating, venomous accusations towards the creationist are well-represented by the Shakespearean quote, "The lady doth protest too much, methinks" (III.2). Bewary of the one who makes accusations the loudest and attempts to deflect attention from his own inadequacies.

Bottom line: The true model of origins will be based on the evidence. It will be the rational model. It will not contradict the evidence at every turn. So atheistic evolution is not the true model of origins.

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SPEAKING SCHEDULES

Kyle Butt

July 3

Decatur, AL

(256) 353-1876

Eric Lyons

July 12-14

Maryville, TN

(865) 681-1800

July 22-24

Maxwell, TX

(512) 398-5211

July 31

Selma, AL

(334) 874-7941

Dave Miller

July 3

Wetumpka, AL

(334) 567-6561

July 19-21

Manchester, TN

(931) 954-0358

July 24

Selma, AL

(334) 872-6329

Jeff Miller

July 3, 10, 17

Selma, AL

(334) 874-7941

July 31

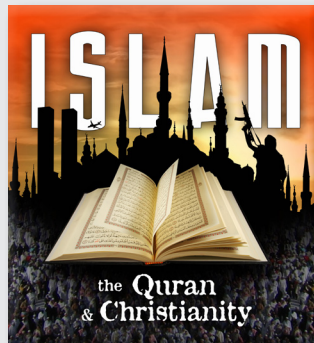
Jasper, AL

(205) 387-7338

**NOTE FROM***The Editor***NEW DVD on Islam**

Several years ago, Apologetics Press released a book titled *The Quran Unveiled* that assesses the Quran's claim to inspiration. Shortly thereafter, we released a DVD of the live seminar that presents some of the information from the book. The packaging consisted of three discs and was rather expensive. That seminar has now been completely updated, expanded, and reshot. In line with other A.P. video products, the new Islam DVD is packaged and priced inexpensively in order to get the material out to as wide an audience as possible.

The DVD consists of eight 30-minute sessions suitable for classroom viewing. The central purpose of the series is to ascertain whether the Quran possesses the attributes of inspiration. Hence, a detailed analysis of the text of the Quran is provided. Additionally, the presentation offers—



- an introduction to Islam and Muhammad, its founder;
- a look at Islam's five major doctrines ("pillars");
- incidents of Muhammad's personal behavior;
- a comparison of the primary doctrinal conflicts between Islam and Christianity;
- a look at what the Founders of America said about Islam;
- recommendations for the future.

Sadly, the time has come for Christians and all Americans to contemplate the impact of Islamic encroachments on the fabric of society. Christians must inform themselves to enable them to consider strategies for evangelizing Muslims.

Dave Miller

See the Center Spread
for More Details